

KH. Abdul Kabier and His Contribution to the Development of Islamic Education Institutions in Banten (1942-1975)

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Abstract

KH Abdul Kabier is a visionary scholar in the world of Islamic education in Banten, by pioneering a boarding school currently known as Pondok Pesantren Nur El Falah which began as a Ta'lim Assembly and Diniyah Madrasah which he founded in 1943. KH Abdul Kabier, an alumnus of Tebu Ireng boarding school in Jombang, East Java, is a cleric who is active in developing Islamic educational institutions, especially Islamic boarding schools, where the boarding school he attended became one of the centers of Islamic learning that gave birth to many Muslim scholars and scholars in Indonesia, especially in Banten. One of his students is KH Ma'ruf Amien, the former vice president of Indonesia for the 2019- 2024 period. This research uses historical research methods, which consist of data collection (heuristics), source criticism (verification), analysis (interpretation) and historical writing (historiography). KH. Abdul Kabier contributed to developing Islamic educational institutions by establishing several levels of Islamic education ranging from MI, MD, MTS, SMP, MA, SMA, SMK to the KH. Abdul Kabier Islamic College (STAIKHA) which until now still exists and contributes to the world of Islamic education.

Keywords: *KH. Abdul Kabier, Islamic Education Institution, Islamic Boarding School, Nur El Falah.*

Introduction

In the structure of Islamic society in Indonesia, the figure of ulama has a very strong influence. According to Asep Saeful Muhtadi, there are several factors that make the strong influence of ulama in society. First, theologically, the Islamic community views the ulama as the heirs of the successors of the prophets (waratsatul anbiya). There is no other figure who can translate God's messages contained in His words. Second, there is a scientifically established charisma. With their charisma, ulama are placed as leaders or actors in social change because they have a very strong influence in society.¹

In line with this, Zamaksyari Dhofier explains that the strength of the ulama's influence lies in two things. First, they have a very deep and high social developed sense and second, they always base things on consensus. These two strengths, according to Dhofier, are the main reasons for the community's

¹ Asep Saeful Muhtadi, *Political Communication of Nahdlatul Ulama, The Struggle of Radical and Accommodative Political Thought*, (Jakarta: LP3ES, 2004). 45.

acceptance of the ulama. Therefore, the role of ulama is not only limited to religious issues, but more than that, ulama also play a role in other fields, such as being seen in interest groups or pressure groups, acting as a spokesperson for the community or as a bridge to power so that in the social structure of rural communities, ulama are also referred to as the ruling class.²

Looking at the role of the ulama in Banten across history, the ulama have a very important role. Besides playing a role in social change through the world of pesantren, ulama are also a stronghold for the glory of Islam. According to Nina

H. Lubis, ulama with the spirit of jihad and the spirit of navitism, revivalism, and also the anti-colonial spirit, ulama often became the main actors in various social riots in Banten.³ One example revealed by Sartono Kartodirdjo in his research, namely the Banten Peasant Rebellion in Cilegon in 1888, is clear evidence of how great the influence and authority of charismatic ulama in Banten in mobilizing the masses to fight the Dutch colonial government and the elite of the native bureaucracy which is considered an accomplice of the Dutch colonial.⁴

Karel A. Steenbrink holds the same view about the ulama in Banten, especially in the event of jihad in Cilegon (Geger Cilegon) in his book argues, that the Banten ulama did concrete things in fighting the Dutch colonizers who harmed the natives, both economic motives (forced labor, taxes), political, social (the behavior of Dutch and native employees who were rude, did not respect the free attitude of the Bantenese) and religious.⁵ Furthermore, Azyumardi Azra argues that the figure of ulama has always had an important role for the people of Banten, both during the Sultanate period, the colonial period, the independence period and even today.⁶

During the old Order, there were several Banten scholars who contributed to maintaining independence and maintaining the Islamic tradition in Banten. In addition, the contribution of ulama in the socio-religious context, ulama act as spiritual leaders and agents of change in society. They provide guidance, advice and moral teachings to the community, addressing various societal problems and concerns. Their influence extends to other areas such as education and politics. One of the Banten scholars who played a role in the socio-religious field, especially the world of Islamic education, was KH. Abdul Kabier, Petir.

² Zamakhsyari Dhofier, *Pesantren Tradition, A Study of the Kiai's View of Life*, (Jakarta: LP3S, 1985). 122.

³ Nina Herlina Lubis, *Banten in the Struggle of History: Sultan, Ulama, and Jawa*, (Jakarta: LP3ES, 2003). 134

⁴ Sartono Kartodirdjo, *Banten Peasant Rebellion 1888*, (Jakarta: Pustaka Jaya, 1984). 135.

⁵ Karel Adriaan Steenbrink, *Some Aspects of Islam in 19th Century Indonesia*, (Jakarta: PT. Bulan Bintang, 1984). 89.

⁶ Azyumardi Azra, *The Origins of Islamic reformism in Southeast Asia: Network of Malay-Indonesian and Middle Eastern "Ulama" in the Seventeenth and Eighteenth Centuries*, (Leiden: KITLV Press, 2004). 88.

KH. Abdul Kabier is a visionary scholar in the world of Islamic education in Banten by establishing a pesantren in 1942, a fighter against the Dutch and Japanese colonizers as the leader of Hizbullah in Banten, then as Wedana in Pamarayan in 1950-1951 and Wedana Ciomas from 1951 to 1959, as well as a member of the Indonesian Constituent Assembly in 1955-1959, then became a high-ranking official at the Directorate of Religious Affairs at the Ministry of Religion in Jakarta.⁷

Banten's condition in the 19th century was considered a region full of rebellion and was considered the most violent region on the island of Java. After the Dutch East Indies government established schools there, the level of student participation was very low, which exacerbated the Bantenese people's hatred of the Dutch East Indies government. The Bantenese people's understanding after the establishment of schools in Banten by the Dutch East Indies government was that the participation rate was still very low, this was exacerbated by the attitude of the Bantenese people who felt antipathy towards anything that came from the Dutch East Indies government and considered the education brought by the "infidels" to be forbidden.⁸

This situation became a great opportunity and opportunity for Banten scholars to establish Islamic-based educational institutions in Banten, one of which was KH. Abdul Kabier who began to establish Islamic educational institutions from a Ta'lim Assembly and Diniyah Madrasah in 1942 and has now developed into several levels including MI, MD, MTS, SMP, MA, SMA, SMK to the KH. Abdul Kabier Islamic College (STAIKHA) in Petir, Serang-Banten.

Several studies that have been presented; none has focused on the discussion of KH. Abdul Kabier in developing Islamic educational institutions in Banten 1942-1975. Although there are several studies that discuss KH. Abdul Kabier's role in establishing Islamic boarding schools.

Method

The method that will be used in this research is the historical research method. This method is used to obtain information and data in accordance with historical science. There are several stages that will be carried out, First, Heuristics, namely searching or finding data. this process is to collect data related to the research theme. at this stage, data searches are carried out at the research location which is expected to be able to obtain written and oral sources. This activity seeks

⁷ Abdul Malik, ed al, *Jejak Ulama Banten: From Sheikh Yusuf to Abuya Dimiyati* (Cilegon: CV.Larayba, 2008). 67.

⁸ Risky Awaludin, "The History of KH. Abdul Kabier's Struggle in the Development of Nur El Falah Petir Islamic Boarding School" Tesis Magister UIN Syarif Hidayatullah Jakarta, 2022, 76.

to obtain and unite past sources of information from what is called a historical source, which is a stage that must be carried out by a historical researcher.⁹

According to Nugroho Notosusanto as quoted by Sulasman, at this heuristic stage, activities are directed at exploring, searching and collecting sources to be researched, both those found in research locations, objects and oral findings. In other words, this stage is an effort to collect historical data sources related to the theme to be studied. One of the techniques used is the library technique, which is to select and find books or writings that are in accordance with this topic, namely trying to collect data about KH. Abdul Kaabier and several things that have a relationship with this figure. Every historical research or writing will try to place historical sources as a mandatory requirement. Historians will not be able to reconstruct past events if these historical sources do not exist. In this stage, researchers visited the National Library of the Republic of Indonesia (Perpusnas), UIN Syarif Hidayatullah Jakarta Library, UIN Syarif Hidayatullah Jakarta Graduate School Library (SPs), Banten Province Regional Library (Perpusda), UIN Sultan Maulana Hasanuddin Banten Library and the National Archives of the Republic of Indonesia (ANRI).

The second stage is verification, at this stage criticizing the data sources that have been collected. This process has two types, namely internal and external. Internal criticism is examining the authenticity of the source material to be used. Meanwhile, external criticism is criticism carried out on the correctness of the year or the authenticity of the actors or data.¹⁰ This method is done to ensure that the historical sources used are original or not. The way this process works is that the data sources that have been obtained will undergo a data selection process related to the research topic. By using this stage, researchers hope to get actual and relevant data about KH. Abdul Kabier.

Third Interpretation, at this stage the researcher will try to describe and distinguish between the interests of historical topics with historical facts and will be contextualized with current conditions.¹¹ With this stage, the data that has been obtained will be interpreted and analyzed. Fourth, Historiography, is the final stage in this research, namely historical writing. At this stage the research results that have been revealed, tested and interpreted so that they can be understood by the reader.¹² According to Taufik Abdullah cited by Syamsul Bakri, historical writing is an attempt to reconstruct the past to answer the main questions that have been formulated. The final form of this stage is in the form of research reports and

⁹ Joko Sayono, "Heuristic Steps in Historical Methods in the Digital Age," *Journal of History, Culture, and Teaching* Vol. 15, No. 2 (2021). 55.

¹⁰ Helius Sjamsuddin, *Historical Methodology*, (Yogyakarta: Ombak, 2007). 25.

¹¹ Dudung Abdurahman, *Islamic History Research Methodology*, (Yogyakarta: Ombak, 2009). 27.

¹² Dien Madji, *History Science An Introduction*, (Jakarta: Prenada, 2014). 67.

historical writings that are presented in a complete and comprehensive descriptive and narrative manner in their preparation.¹³

Results and Discussion

Biography of KH. Abdul Kabier

Figure 1. Photo of KH. Abdul Kabier



KH. Abdul Kabier was born on Saturday, 10 Rabiul Awal 1334 H coinciding with January 15, 1916 in Kadugenap village, Petir sub-district, Serang district. At that time the Kubang Petir Serang area was in the Pamarayan District which at that time was included in the Serang Schrat Regent area, Banten Prefecture, West Java Province, during the Dutch East Indies government. His mother was Hj. Kannah, and his father was KH. Marjuk, a respected leader in the community.¹⁴

Since childhood, KH. Abdul Kabier's intelligence has been clearly visible. The sharpness of his mind attracted the attention of the kiai who guided him in studying. His childhood was characterized by a high spirit of learning. Abdul Kabier studied in various places, including Madrasah Cigode, Petir sub-district, under the care of KH Gozali and KH Emed M. Zuhri. KH. Abdul Kabier's childhood name was Jaya Sunawiri. However, on the advice and guidance of his teacher, KH. Emed M. Zuhri, his name was later changed to Abdul Kabier. This name change symbolizes the transformation of KH. Abdul Kabier's spiritual and intellectual struggle, not just an ordinary student, but a future leader who will bring

¹³ Syamsul Bakri and Dinar Bela Ayu Naj'ma, "Building Historical Research Methodology for the Development of Islamic Studies," *Academica: Journal of Multidisciplinary Studies* Vol.4, No. 1 (2020). 65.

¹⁴ Risky Awaludin, "The History of KH. Abdul Kabier's Struggle in the Development of Nur El Falah Petir Islamic Boarding School" Tesis Magister UIN Syarif Hidayatullah Jakarta, 2022. 19.

great changes to his society.¹⁵

KH. Abdul Kabier's life journey was filled with obstacles and trials from an early age. When he was only 4 years old, he had to lose his father, KH. Marjuk. This loss is certainly a heavy blow for a child, but it does not dampen the spirit of learning that remains blazing. His mother, with strong intentions, was determined to ensure that her son's education was still fulfilled and running well.¹⁶

Hj. Kannah was tireless, doing everything possible so that his son, KH. Abdul Kabier's dreams of becoming a scholar could be realized. In addition, he also received support from his grandfather, H. Jarman, and his uncle, H. Rahman, who served as Head of Sindangsari Village. KH. Abdul Kabier's childhood was characterized by the spirit of studying. He began his primary education at the People's School (SR) in Tunjung. His extraordinary intelligence attracted the attention of his teachers and the school principal. They saw great potential in KH. Abdul Kabier and proposed that he continue his education at HIS (*Hollandsch-Inlandsche School*) and studied for 1 year.¹⁷ However, his mother Hj. Kannah decided to transfer him to an Islamic-based boarding school. There are several boarding schools where KH Abdul Kabier studied, ranging from boarding schools in Banten and surrounding areas to boarding schools in West Java, East Java and other areas.¹⁸

KH. Abdul Kabier for the first time became a student of Sorok Islamic Boarding School, Warung Gunung, under the tutelage of KH. Idris. In 1927-1932 AD from Sorok Islamic boarding school, he was sent back by his uncle H. Rahman to Madrasah Ibtidaiyah Cigodeg Petir under the care of KH. Gozali, KH. Emed M. Zuhri and KH. Mukri. They still have a family relationship with KH. Abdul Kabier from the maternal line, namely the descendants of KH. Marja'i. During Abdul Kabier studied at Madrasah Ibtidaiyah, in addition to his prominent intelligence, he was also obedient to his teachers, so it is natural that he became the favorite student of KH. Emed M. Zuhri who always paid attention to Abdul Kabier while studying there.¹⁹

¹⁵ Gozi Syadzeli, Student of KH. Abdul Kabier, Saturday, May 24 2025, Petir, Serang-Banten.

¹⁶ Ahmad Yury Alam Fathallah, Grandson of KH. Abdul Kabier, Saturday, May 24, 2025, at Nur el Falah Islamic Boarding School, Petir, Serang-Banten.

¹⁷ Gozi Syadzeli, Student of KH. Abdul Kabier, Saturday, May 24 2025, Petir, Serang-Banten.

¹⁸ Neneng Khaeriyah, et al, *Biography and Gait of KH. Abdul Kabier and KH. Idy Faridy Hakim at Nur El Falah Islamic Boarding School, Kubang Jaya Village, Petir-Serang*(Serang: Media Madani, 2024). 67.

¹⁹ Risky Awaludin, "The History of KH. Abdul Kabier's Struggle in the Development of Nur El Falah Petir Islamic Boarding School." Tesis Magister UIN Syarif Hidayatullah Jakarta, 2022, 27.

In 1932 Abdul Kabier continued his education at the boarding school under KH Aliyudin Ciomas Serang. His life at the boarding school was very simple. Living and eating were as simple as the life of the students in the past. Then Abdul Kabier continued his education at the center of the boarding school in Java, the Tebuireng boarding school, Jombang, East Java, under the tutelage of Hadrotu Syaekh KH. Hasyim Asy'ari, the founder of Nahdlatul Ulama (NU) in 1926 AD. NU is now the largest Islamic organization in Indonesia. Tebuireng is famous for producing local to international scholars who are able to involve themselves in the political arena both executive and legislative. This has been proven by KH Wahab Hashbullah, KH Wahid Hasyim, KH Bisri Syamsuri, KH Abdul Kabier and many other figures.²⁰

KH. Abdul Kabier studied there for approximately 5 years. His intelligence and sense of khidmah as well as his love for knowledge and his good attitude towards his teachers made KH. Abdul Kabier close to the extended family of KH. Hasyim Asyari, especially his son, KH. Wahid Hasyim. They became good friends, and KH. Abdul Kabier often babysat little KH. Abdurrahman Wahid (Gusdur). After completing his studies at the Tebuireng Islamic boarding school, Jombang, he continued his studies at several Islamic boarding schools in Java, including: Cilaku Cianjur Islamic boarding school, Plered Purwakarta Islamic boarding school, Buntet Islamic boarding school, Ciwaringin Cirebon Islamic boarding school, and Guntur Garut Islamic boarding school, KH. Abdul Kabier's enthusiasm for knowledge was not enough just by studying at the boarding school. He actively attended recitations in various places and absorbed knowledge from various books and discussed with other scholars. Through the recitation of salafi books, he received guidance from more than 40 scholars, both about religious knowledge and about the state.

KH. Abdul Kabier's long journey in studying has shaped him into a scholar who is knowledgeable and has a sharp insight. He not only mastered religious knowledge, but also understood the ins and outs of social and state life.²¹ The process he underwent during his stay at the boarding school, made KH. Abdul Kabier a knowledgeable scholar, has a sharp

insight, and is ready to devote himself to society, by going directly to the battlefield, leading and gathering Hizbullah troops consisting of the people and students. With determination, KH Abdul Kabier led the resistance against the

²⁰ Abdul Rosyid, *Dynamics of Nur El Falah Islamic Boarding School*, (Serang, 1989). 21.

²¹ Ahmad Yury Alam Fathallah, Grandson of KH. Abdul Kabier, Saturday, May 24, 2025, at Nur el Falah Islamic Boarding School, Petir, Serang-Banten.

invaders, both Japanese and Dutch during Military Aggression II.²²

In addition, KH. Abdul Kabier established a boarding school in 1942 and was very active in the struggle against the invaders. KH. Abdul Kabier's boarding school was once burned down by the Dutch because it was considered a center of resistance. In addition to establishing a pesantren, KH. Abdul Kabier established a formal school education under the auspices of his pesantren in the 1960s. KH. Abdul Kabier felt the call to educate the younger generation was stronger. This decision became the starting point for the re-establishment of the Nur El Falah Islamic Boarding School institution, which became a legacy for the next generation and became the education of Muslim cadres.

Results and Discussion

In 1942, KH. Abdul Kabier began to give his dedication to the surrounding community. In his involvement in becoming a religious teacher and establishing a salafiyah pesantren in the Petir area. This was done as a way to help the surrounding community in producing and preparing a religious and broad-minded generation.²³ After the burning of the pesantren in 1948 by the Dutch army which was a cause for concern, because it was considered a hotbed of rebellion. Therefore, KH. Abdul Kabier decided to temporarily migrate to Pamarayan sub-district, to secure himself from being sought after by the colonizers. After one year living in Pamarayan. KH. Abdul Kabier was appointed wedana in the Pamarayan sub-district replacing his teacher, KH. Gozali, who at that time was in charge of the district in the Pamarayan sub-district area. Although he served as a wedana, the recitation at his salafiyah pesantren continued to run by his brother, Ust. Nining Manus.²⁴

While KH Abdul Kabier was undergoing his political career, he was trusted to carry out the mandate as Wedana in Pamarayan for 2 years in 1950-1951. Furthermore, he served as Wedana in Ciomas from 1951-1955. Then he joined the Nahdlatul Ulama party which was officially established in 1952 during the NU congress in Palembang. NU officially left Masyumi and declared the Nahdlatul Ulama party. In 1955 AD.²⁵

KH. Abdul Kabier was delegated to run for the first election under President Ir. Soekarno from the representative of the Nahdlatul Ulama Party. Because he was considered an influential person in Banten. On December 15, 1955, he participated

²² Neneng Khaeriyah, et al, *Biography and Gait of KH. Abdul Kabier and KH. Idy Faridy Hakim at Nur El Falah Islamic Boarding School, Kubang Jaya Village, Petir-Serang*(Serang: Media Madani, 2024), 71.

²³ Risky Awaludin, "The History of KH. Abdul Kabier's Struggle in the Development of Nur El Falah Petir Islamic Boarding School." Tesis Magister UIN Syarif Hidayatullah Jakarta, 2022,

²⁴ Abdul Rosyid, *Dynamics of Nur El Falah Islamic Boarding School*. 56.

²⁵ Risky Awaludin, "The History of KH. Abdul Kabier's Struggle in the Development of Nur El Falah Petir Islamic Boarding School." Tesis Magister UIN Syarif Hidayatullah Jakarta, 2022, 62.

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in the second stage of the election, namely the election of the Constituent Assembly which aimed to form a new Constitution to replace the 1950 Constitution.²⁶

Figure 2. Member card of the Nahdlatul Ulama (NU) Party KH. Abdul Kabier.

Konstituante.Net Home About The Project

Member Profiles

H. Abdulkabir

No. Member : #467
Party : NU (Nahdlatul Ulama)

Birth Date : 15 January 1916
Birth Place : Kab. Serang, Banten

Religion : No data provided
Member Type : Biasa
Address : Tjomas Kab. Serang Kab. Serang, Banten

Education

Year Start	Year End	Education	Education
-	-	S.R 5 thn	ELS/SR (SD)/Sederajat
-	-	Salafiah Tebu Ireng, Djombang, Surabaya	AMS (SMA)/Sederajat

Biography

Year Start	Year End	Occupation	Movement
1 January 1942	1 September 1949	1. Guru Agama di Petir 2. Anggota D.P.R. Kab. Serang (Mulai 5-1-46)	
1945	-	Ketua K.N.I. Kewad. Pamarajan	
1948	-	Wk. Ketua Staf Gerilya Daerah Kewad. Pamarajan	
1 September 1949	1 July 1950	Wedana Pamarajan	
1 July 1950	-	Wedana Tjomas	
1955	-	Pimpinan Djema'ah Hadji ke Tanah Hedjaz	
9 November 1956	5 July 1959	Anggota Konstituante Republik Indonesia	

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In 1956, he served as a member of the Constituent Assembly as Vice Chairman III and moved to Bandung and stayed there until 1959. The structure of the constituent assembly was led by KH. Masykur as Chairman. KH. M. Sjukri as Vice Chairman I. R. M. Ali Manshur as Vice Chairman II and KH. Abdul Kabir as Vice Chairman III. However, during his tenure as a member of the constituent assembly, KH. Abdul Kabier and other members have not been able to do much, because on July 15, 1959 a presidential decree was issued and one of its contents was the dissolution of the constituent assembly because it was considered a failure and caused conflict in the formulation of the 45th Constitution.

During his tenure as a member of the constituent assembly, KH Abdul Kabier rebuilt the pesantren that had been destroyed by the Dutch and established Madrasah Mualimin, with the aim of preparing human resources for teachers in the Banten region, due to the lack of educators or teachers at that time. Then after finishing serving as a member of the constituent assembly, in 1959, KH. Abdul Kabier began to settle in the pesantren and madarasah that he founded and began to focus on broadcasting Islam by becoming a firm and brave preacher. As well as focusing on developing education in the world of pesantren and madarasah.²⁷

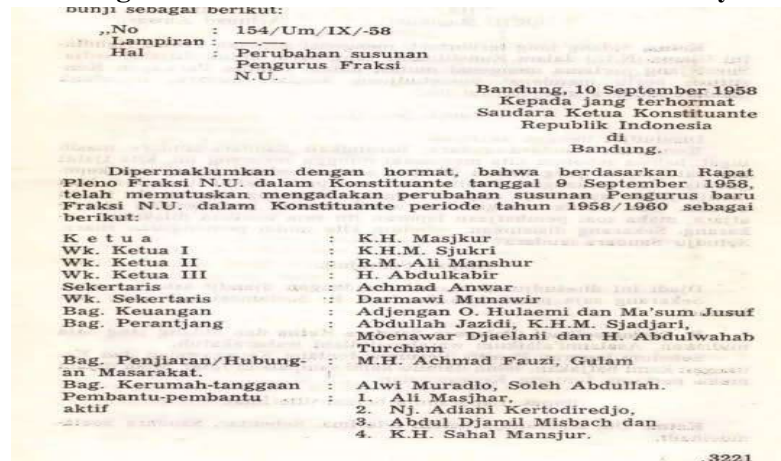
KH. Abdul Kabier pioneered the boarding school which is currently known as the Nur El Falah boarding school, is a figure of ulama who is active in the

²⁶ Risky Awaludin, "The History of KH. Abdul Kabier's Struggle in the Development of Nur El Falah Petir Islamic Boarding School." Tesis Magister UIN Syarif Hidayatullah Jakarta, 2022, 57.

²⁷ Ahmad Yury Alam Fathallah, Grandson of KH. Abdul Kabier, Saturday, May 24, 2025, at Nur el Falah Islamic Boarding School, Petir, Serang-Banten.

development of Islamic educational institutions in Banten, especially the boarding school he oversees which has become one of the centers of Islamic learning that gave birth to many Muslim scholars and scholars in Indonesia, especially in Banten. The main focus of the Islamic educational institutions he developed was to form students who not only understood religious knowledge deeply, but also had qualified social and intellectual intelligence. In the field of da'wah, KH Abdul

Figure 3. Decree of the 1958 Constituent Assembly



Kabier is active in delivering his da'wah not only limited to lectures at pesantren, but also reaching out to the wider community through majlis ta'lim recitation, Friday sermons, religious organizations and various other religious social activities. His da'wah style is known to be moderate and peaceful, prioritizing tolerance and Ukhuwah Islamiyah.²⁸

The courage of KH Abdul Kabier to establish a formal institution (madrasah) in 1960 was opposed by religious leaders in Banten because there were still few formal schools at that time. However, the results of the boarding school and madarasah that he founded have produced many scholars and intellectuals who are scattered in various regions in Indonesia, especially in Java and Sumatra, one of whose alumni is the Vice President of Indonesia Prof. KH. Ma'ruf Amin, period 2019-2024. In accordance with the principle of KH. Abdul Kabier, namely "*Intellectualizing the ulama and intellectualizing the intellect*", these words are what he often conveyed to his students.²⁹

²⁸ Neneng Khaeriyah, *Biography and Gait of KH. Abdul Kabier and KH. Idy Faridy Hakim at Nur El Falah Islamic Boarding School, Kubang Jaya Village, Petir-Serang*. 12.

²⁹ Ahmad Yury Alam Fathallah, Grandson of KH. Abdul Kabier, Saturday, May 24, 2025, at Nur el Falah Islamic Boarding School, Petir, Serang-Banten.

Figure 4. Nur El Falah Islamic Boarding School, Serang-Banten



Nur El Falah Islamic boarding school is growing rapidly and has become one of the most influential Islamic boarding schools in Serang Regency. This pesantren attracts many students from various regions to learn religious knowledge. In its management and teaching, KH Abdul Kabier applies strict discipline and teaches moderate and inclusive Islamic values to his students. In addition, Nur El Falah boarding school maintains a balance between innovation and tradition.³⁰

The existence of the boarding school that KH. Abdul Kabier pioneered, is now a complete institution in all levels of education ranging from MI, MD, MTS, SMP, MA, SMA, SMK to the Islamic College KH. Abdul Kabier (STAIKHA), and contributes to the world of Islamic education, especially in Banten and generally in Indonesia.³¹

Conclusion

KH. Abdul Kabier was a visionary scholar from Petir, Serang, Banten, who had a major contribution in the development of Islamic education in Banten since 1942. He established the Nur El Falah Islamic Boarding School which began as a Ta'lim Assembly and Diniyah Madrasah. He is an alumnus of Tebuireng Jombang Pesantren under the tutelage of KH. Hasyim Asy'ari.

As a visionary cleric, KH. Abdul Kabier established formal and non-formal educational institutions, from the MI level to tertiary institutions (STAIKHA), he was also active in the struggle for independence, including being a commander of Hizbullah against the Dutch and Japanese invaders, involved in government: served as Wedana, member of the Indonesian Constituent Assembly, as well as a Nahdlatul Ulama Party figure, established Madrasah Muallimin to produce

³⁰ Abdul Rosyid, *Dynamics of Nur El Falah Islamic Boarding School*. 32.

³¹ et al Mohamad Arfan Zuhairi, *Islamic Education Transformation of Nur El Falah Srag-Banten Islamic Boarding School* (Serang: Media Madani, 2024).

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teachers in Banten, producing scholars and national figures, one of whom was KH. Ma'ruf Amin, Vice President of the Republic of Indonesia 2019-2024.

Thus, the legacy of KH. Abdul Kabier is still alive through the Nur El Falah Islamic Boarding School and the formal educational institutions under it, from elementary to college level. His role and dedication are clear evidence that ulama have a central position in the social transformation and development of Islamic education in Banten.

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The Role of Military Regional Command V/Brawijaya in Operation Seroja (1975-1976) |
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Based on an interview with Drs. H. Gozi Syadzeli, M. Pd, Student of KH. Abdul
Kabier, Saturday, May 24, 2025, at his residence, Petir, Serang-Banten